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ANALECTA NICZEMI  
B. HARRIS COWPER

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# ANALECTA NICÆNA:

FRAGMENTS RELATING TO

THE COUNCIL OF NICE.

THE SYRIAC TEXT

FROM AN ANCIENT MS. IN THE BRITISH MUSEUM.

· WITH A TRANSLATION, NOTES, ETC.

BY

B. HARRIS COWPER.

LONDON AND EDINBURGH:  
WILLIAMS AND NORGATE.

1857.

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BENJ. DUPRAT.

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F. A. BROCKHAUS.



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# ANALECTA NICÆNA.

## INTRODUCTORY OBSERVATIONS.

THE volume\* from which most of the brief extracts here printed have been selected, is of great antiquity and interest. It was obtained with many others, from the Nitrian Desert in Egypt, a few years since; and the following account of it may be here given.

In the Museum Catalogue, this MS. is ascribed to the VIth or VIIth century; but the greater portion of it was actually written in A.D. 501. It is further said to be very imperfect, which is unhappily true; but since its arrival in this country it has been rebound with little regard to the proper order of its contents, and it therefore appears to be more imperfect than it is. The volume contains 228 folia of a large octavo size. It is made up of three separate manuscripts, and one leaf of a fourth.

The *first* manuscript commences with the Questions to Timothy of Alexandria, in a handwriting more recent than the remainder, and probably written by some former possessor, on the blank leaves at the beginning.

This is followed by a list of the original contents of the manuscript, and contained the titles of the 20 Canons of Nice; 24 of Ancyra; 14 of Neocæsarea; 20 of Gangra; 25 of Antioch; 59 of Laodicea; 4 of Constantinople; and 27 of Chalcedon. Some of these titles have been wilfully and carefully erased.†

On fol. 14, b. is a letter from Constantine summoning the Bishops from Ancyra to Nice. This is followed by a decree of Constantine against the Arians. Next comes the Nicene Creed, and immediately after, that of Constantinople. Then we have a unique and perfect list of subscribers to the Nicene Council, arranged in groups according to their provinces and cities. Following this catalogue are the twenty Canons of Nice.

The Canons of Ancyra are given in full, preceded by the statement that this Council was held before that of Nice, which is placed first because of its importance. There are lists of those who attended this Synod, and of those who were at Cæsarea (Neocæsarea). The Canons of Neocæsarea are also given. In the same way we have the Canons of Gangra, preceded by a list of Bishops, and the Letter to the Armenians. These Canons are imperfect from 14 to 20.

At fol. 48, we have the latter part of the list of attendants at Laodicea, followed by

\* Add. MSS. in the British Museum, No. 14528.

† A certain Abraham, who very properly calls himself a 'sinner,' has erased a part of folio 9, in order to immortalize himself by informing us that he met with this book in 'the year 1082 of the deceitful Greeks,' i.e. A.D. 771. This monk is probably the culprit who erased other portions which he did not like. He asks us to pray for him! and well he might.

the Canons of the Council of Antioch, and a catalogue of subscribers. The Canons of Laodicea appear to be complete; but the celebrated Biblical Canon with which they usually close, seems to have been unknown to the Syrian translator. To the Canons of Constantinople is appended a catalogue of 135 subscribers, and a letter from the Council of Theodosius. In a similar manner the Canons of Chalcedon are followed by a list of 329, and 33 who subscribed by proxy.

The remaining contents of the Manuscript are, a letter from Constantinople on the reception of heretics; Theodosius and Valentinian to Stephen of Ephesus; the Council of Chalcedon on the Faith; a letter or address from Leo the Bishop of Rome to Anatolius the Bishop of Constantinople, and, at fol. 150, the colophon and date.

The *second* portion of the volume is a single leaf, referring to the parallel canons of different Councils.

The *third* part of the volume is a lectionary, showing the proper lessons for certain festivals, &c.

The *fourth* division is entitled "Secular laws from Constantine to Theodosius, translated from the Latin." This curious document appears to be perfect, and commences with arrangements for the disposal of the property of persons dying intestate.

All the extracts from this volume are from the first and most ancient part of it, to which the remaining three do not properly belong. The extracts are:—

1. *The Letter of Constantine.* This is probably what Eusebius refers to in his life of Constantine, and which has been long regarded as lost. Thus Dr. Hefele in his recent *Conciliengeschichte*, expressly says that such is the case.

2. *The Decree of Constantine against the Arians.* Socrates gives this in his Church History. It is found in other Syriac manuscripts, as well as the previous letter.

3. *The Nicene Creed.*

4. *The Creed of Constantinople.*

5. *The Subscribers to the Nicene Council.* The parts of this catalogue were dispersed in the bound volume, but they have been restored, and the list is not only the most ancient, but the most curious and complete yet brought to light.

6. *Title of the Canons of Nice.*

7. *The Colophon*, from fol. 150.

8 and 9—Are extracts from another MS. in the same collection,\* but somewhat less ancient. This volume contains no lists of names, and its text or translation of the canons differs more or less from that of the volume containing the other extracts.

10 and 11—Are canons VI. and VII. of the Nicene Council, from the older MS. These canons are given as specimens of the Syriac version.

12—Is the subscription to the Letter from the Bishop of Rome to the Bishop of Constantinople, written in A. D. 452, or less than fifty years before the date of the Syriac MS.

\* Add. MSS. No. 14526.



## ANALECTA NICÆNA

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### I

אֲנִי לְךָ וְלָעָלְמָא דְּכִלְכִּלְתָּהּ .  
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## VI

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## XII

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## XII

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## TRANSLATIONS.

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### 1. *An Epistle of Constantine the King summoning the Bishops from Ancyra to Nice.*<sup>(1)</sup>

THAT there is nothing more honourable in my sight than religion, is, I believe, manifest to every man. Now because the Synod of Bishops at Ancyra, of Galatia, consented formerly that it should be so<sup>(2)</sup>, it hath seemed to us now on many accounts, that it would be well for it to be assembled at Nice, a city of Bithynia, because the Bishops of Italy, and of the rest of the countries of Europe are coming, and because of the excellent temperature of the air<sup>(3)</sup>, and because I shall be at hand as a spectator and participator of what is done. Wherefore, I signify to you, my beloved brethren, that ye all of you promptly assemble at the city I spoke of, that is at Nice. Let every one of you, therefore, diligently inquire into that which is profitable, in order that, as I before said, without any delay we may speedily come to be a present spectator of those things which are done by the same. God keep you, my beloved brethren.

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### 2. *Injunction of the same Constantine, against the Arians. Constantine the King to the Bishops and nations everywhere.*<sup>(4)</sup>

Inasmuch as Arius imitates the evil and the wicked, it is justice that like them he should be rebuked and rejected. As therefore, Porphyry, who was an enemy of religion, and wrote wicked and lawless writings against the religion of Christians, found the reward which was meet for him, that he might be a reproach in all generations after, because he fully and insatiably used base fame; so that on this account even his writings may be justly destroyed: so also now it hath seemed fit that Arius and the holders of his opinion, should be all called Porphyrians, that he may bear the name of those whose evil ways he imitates: and not only this, but also that all the writings of Arius, wherever found, should be delivered up to be burnt with fire, in order that not only his wicked and evil doctrine may perish, but also that the memorial of himself and of his doctrine may be blotted out, that by no means there may remain to him any remembrance in the



world. And this also I ordain, that if any one should be detected secreting any writing composed by Arius, and should not straightway deliver up and burn it with fire, his punishment shall be death ; for as soon as he is caught in this, he shall suffer capital punishment by beheading, without delay.

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3. *A confession of faith which was made at Nicea, a city of Bithynia, in the consulate of Paulinus and Julianus, in the year 373 of the reckoning of the Antiochians, after Antiochus ; and in the year 636 of the reckoning of the Macedonians, after Alexander, in the month Haziran, on the 19th of it ; and on the 13th of the reckoning of the Romans, which is called the calends of June, July.*<sup>(5)</sup>

I believe in one God the Father Almighty, Maker of all things, visible and invisible : And in one Lord Jesus Christ<sup>(6)</sup> the Son of God, who was begotten of the Father, only begotten. Now he is of the substance of the Father, God of God, Light of Light, very God of very God, who was begotten and not made ; of the same substance as the Father ; by whose hand all things were made which are in heaven and in earth ; who for us men and for our salvation, came down and became incarnate, and was made man, and suffered, and rose the third day, and ascended to heaven, and cometh to judge the living and the dead : And in the Holy Ghost.

Now those who say that once he was not, and that he was not before he was begotten, or that he was from nothing, or say that he was of another substance or essence, or think the Son of God changeable or mutable, these the Catholic and Apostolic Church anathematizes.

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4. *Confession of Faith of 150 Bishops who were at Constantinople.*<sup>(7)</sup>

I believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible : And in one Lord Jesus Christ, the only Son of God, who was begotten of the Father, before all worlds, very God of very God, who was begotten and not made ; of the same essence as the Father ; by whose hands everything was made ; who for us men, and for our salvation, came down, and became incarnate of the Holy Ghost, and of Mary the Virgin, and became man, and was crucified for us, in the days of Pontius Pilate ; and suffered, and was buried, and rose the third day according as the Scriptures say ; and ascended to heaven, and sitteth at the right hand of his Father ; and cometh again in glory to judge the living and the dead ; of whose kingdom there is no end ; And in the Holy Ghost, the Lord and Lifegiver, who proceedeth from the Father ; who with the Father and the Son, is to be worshipped and glorified ; who spake by the prophets :

And in one Holy, Apostolic and Catholic Church : And I confess one baptism for the remission of sins : And I hope for the resurrection of the dead, and the life of the world to come.

### 5. *Names of the Bishops.*

#### *Of Italy, Three.*

Hosius, Bishop of Corduba, a city of Italy.<sup>(8)</sup> Thus I believe as is above written.

Vito and Vicentius, presbyters <sup>(9)</sup> of Rome, for our bishop (*papa*) we subscribe, for we thus believe as is above written.

#### *Of Egypt, Eleven.*

Alexander of Alexandria. <sup>(10)</sup>	Secundus of Ptolemais.
Alpocratio of Alphocranum. <sup>(11)</sup>	Dorotheus of Pelusium.
Adamantius of Canon. <sup>(12)</sup>	Gaius of Thmuis. <sup>(14)</sup>
Arbetion of Barathu. <sup>(13)</sup>	Antiochus of Memphis.
Philip of Panephytus.	Tiberius of Tythatis. <sup>(15)</sup>
Potamon of Heraclea.	

#### *Of Thebais, Three.*

λ Atthas of Ascedia. <sup>(16)</sup>	Volusianus of Lycon. <sup>(17)</sup>
Tyrannus of Antinoë.	

#### *Of Upper Libya, Five.*

↖ Daces of Berenice.	Secundus of Teuchilibya. <sup>(18)</sup>
Zopyrus of Barce.	Titus of Parætonium.
Serapion of Antipurgos.	

#### *Of Palestine, Nineteen. <sup>(19)</sup>*

Macarius of Jerusalem.	Paul of Maximianopolis.
Germanus of Samaria. <sup>(20)</sup>	Januarius of Jericho.
Marinus of Sebastiana. <sup>(21)</sup>	Heliodorus of Zabulon. <sup>(24)</sup>
Gajanus of Sebaste. <sup>(22)</sup>	Aetius of Lydda. <sup>(25)</sup>
Eusebius of Cæsarea.	Silvanus of Azotus.
Sabinus <sup>(23)</sup> of Gadara.	Patrophilus of Beishan. <sup>(26)</sup>
Longinus of Ascalon.	Asclepias of Gaza.
Peter of Nicopolis.	Peter of Aila. <sup>(27)</sup>
Macrinus of Jamnia.	Antiochus of Capitoliæ.
Maximus of Eleutheropolis.	

*Of Phœnicia, Ten.*

Zeno of Tyre.  
 Aeneas <sup>(28)</sup> of Accho.  
 Magnus of Damascus.  
 Theodorus of Sidon.  
 Hellanicus <sup>(29)</sup> of Tripolis.

Philocles of Paneas.  
 Gregory of Berytus. <sup>(30)</sup>  
 Marinus of Thadmor. <sup>(31)</sup>  
 Anatolius <sup>(32)</sup> of Emesa.  
 Badonius of Alaso. <sup>(33)</sup>

*Of Cœle Syria, Twenty-two.*

Eustathius of Antioch.  
 Zenobius of Seleucia.  
 Theodotus <sup>(34)</sup> of Laodicea.  
 Ulpian <sup>(35)</sup> of Apamea.  
 Bassianus <sup>(36)</sup> of Raphanea.  
 Philoxenus of Mabug. <sup>(37)</sup>  
 Solomon <sup>(38)</sup> of Germanicia.  
 Papius <sup>(39)</sup> of Samosata.  
 Archelaus of Doliche. <sup>(40)</sup>  
 Euphrantius of Balanea. <sup>(41)</sup>  
 Palladius <sup>(42)</sup>, Chorepiscopus.

Zoilus of Gabala.  
 Bassus of Zeugma.  
 Gerontius <sup>(43)</sup> of Larissa.  
 Manicius <sup>(44)</sup> of Hamath.  
 Eustathius of Arethan. <sup>(45)</sup>  
 Paul of Neocæsarea.  
 Siricius of Cyrrhus. <sup>(46)</sup>  
 Seleucus, Chorepiscopus.  
 Peter of Gindara. <sup>(47)</sup>  
 Pegasius of Harba-Kedem. <sup>(48)</sup>  
 Bassonius <sup>(49)</sup> of Gabala.

*Of Arabia, Six.*

Nicomachus of Bostra.  
 Cyrnon <sup>(50)</sup> of Philadelphia.  
 Gennadius of Asbyntum. <sup>(51)</sup>

Severus of Sodoma.  
 Sopater of Barathena. <sup>(52)</sup>  
 Severus of Dionysias.

*Of Mesopotamia, Five.*

Ethilhas of Edessa.  
 Jacob of Nisibis. <sup>(53)</sup>  
 Antiochus of Resaina.

Mareas of BIRTHA. <sup>(54)</sup>  
 John of Persia. <sup>(55)</sup>

*Of Cilicia, Eleven.*

Theodorus of Tarsus.  
 Amphion of Epiphanea.  
 Narcissus of Neronias. <sup>(56)</sup>  
 Moses of Castabala. <sup>(57)</sup>  
 Nicetas of Flavias. <sup>(58)</sup>  
 Eudæmon, Chorepiscopus.

Paulinus of Adana.  
 Macedonius of Mopsuestia. <sup>(59)</sup>  
 Taracondimantus of Ægæ.  
 Hesychius of Alexandria Minor.  
 Narcissus of Irenopolis. <sup>(60)</sup>

*Of Cappadocia, Ten.*

Leontius of Cæsarea.  
 Eupsychius <sup>(61)</sup> of Tyana.  
 Erythrius <sup>(62)</sup> of Colonia.  
 Timothy of Cybistra. <sup>(63)</sup>  
 Helpidius of Comana. <sup>(64)</sup>

Gorgonius, Chorepiscopus.  
 Stephen, Chorepiscopus.  
 Eudrames, Chorepiscopus.  
 Doron <sup>(65)</sup>, Chorepiscopus.  
 Theophanes, Chorepiscopus.

*Of Armenia Minor, Two.*

Eulalius <sup>(66)</sup> of Sebaste.

Euhethius of Satala. <sup>(67)</sup>

*Of Armenia Major, Five.*

Aristacius of Armenia. <sup>(68)</sup>  
 Acrites of Diospontum. <sup>(69)</sup>  
 Eutycheianus of Amasea.

Helpidius of Comana. <sup>(70)</sup>  
 Heraclius of Zelá.

*Of Pontus Polemicus, Three.*

Longinus of Neocæsarea.  
 Domnus of Trapezus. <sup>(71)</sup>

Stratophilus of Pityus. <sup>(72)</sup>

*Of Paphlagonia, Three.*

Philadelphus of Pompeiopolis.  
 Petronius of Junopolis. <sup>(73)</sup>

Eupsychius of Amastris.

*Of Galatia, Five.*

Marcellus <sup>(74)</sup> of Ancyra.  
 Diciasius of Tyana. <sup>(75)</sup>  
 Arcathius of Gadmeausia. <sup>(76)</sup>

Gorgonius of Cæna. <sup>(77)</sup>  
 Philadelphus of Juliopolis. <sup>(78)</sup>

*Of Asia, Six.*

Theonas of Corycus. <sup>(79)</sup>  
 Menophantes <sup>(80)</sup> of Ephesus.  
 Eudion <sup>(81)</sup> of Ilium.

Eutychius of Smyrna.  
 Mithras of Hypæpa. <sup>(82)</sup>  
 Macrinus of Julium. <sup>(83)</sup>

*Of Hellespont, One.*

Paul of Anæa.

*Of Lydia, Nine.*

Artemidorus of Sardes.  
 Sares <sup>(84)</sup> of Thyatira.  
 Tomasius <sup>(85)</sup> of Philadelphia.  
 Pollio of Baris. <sup>(86)</sup>  
 Agogius of Tripolis.

Florentius <sup>(87)</sup> of Ancyra Ferrea.  
 Antiochus of Aurelianopolis.  
 Marcus of Standum. <sup>(88)</sup>  
 Antiochus of Hierocæsarea.

*Of Phrygia, Eight.*

Nunechius of Laodicea.  
 Flaccus of Sanis. <sup>(89)</sup>  
 Procopius of Synnada <sup>(90)</sup>  
 Pisticius of Azani. <sup>(91)</sup>

Athenodorus of Dorylæum. <sup>(92)</sup>  
 Paul of Apamea.  
 Eugenius of Eucarpia.  
 Flaccus of Hierapolis.

*Of Pisidia, Ten.*

Eulalius of Iconium.  
 Telemachus of Adrianopolis. <sup>(93)</sup>  
 Hesychius of Neapolis.  
 Eutychius of Seleucia. <sup>(94)</sup>  
 Uranicus <sup>(95)</sup> of Limen.

Tarsicius <sup>(96)</sup> of Apamea.  
 Patricius of Ampelada. <sup>(97)</sup>  
 Polycarpus of Metropolis.  
 Academius of Papha. <sup>(98)</sup>  
 Heraclius of Baris. <sup>(99)</sup>

*Of Lycia, One.*

Eudemus of Patara. <sup>(100)</sup>

*Of Pamphylia, Seven.*

Callicles of Perga.  
 Eurasius of Termessus.  
 Zeuxes of Verabon. <sup>(101)</sup>  
 Domnus of Aspendus.

Contianus of Seleucia.  
 Patricius of Maximianopolis.  
 Aphrodisias of Magidis.

*Of the Islands, Four.*

Euphrosynus of Rhodes.  
 Meliphron of Coos.

Strateges of Lemnos.  
 Aletodorus of Corcyra.

*Of Caria, Five.*

Eusebius of Antioch.  
 Ammonius of Aphrodisias.  
 Eugenius of Apollonias.

Letodorus of Cibra. <sup>(102)</sup>  
 Eusebius of Miletus.

*Of Isauria, Seventeen.*

Stephen of Barata.  
 Athenæus of Coracesium.  
 Hedesius of Claudiopolis.  
 Agapius of Seleucia.  
 Silvanus of Isauropolis.  
 Postus of Panæmon.  
 Antoninus of Antioch.  
 Nestor of Syedra. <sup>(103)</sup>  
 Hesychius, Chorepiscopus.

Cyrillus of Thaumanadon.  
 Theodorus of Vesada. <sup>(104)</sup>  
 Anatolius, Chorepiscopus.  
 Paul of Laranda.  
 Conatus, Chorepiscopus.  
 Tiberius of Lystra.  
 Eusebius of the *Parochia* of Isauropolis.  
(105)

Cyrillus of Paphos.

Eusebius of Nicomedia.

Theognis of Nicea.

Maris of Chalcedon.

Cyrillus of Cium. <sup>(106)</sup>

Hesychius of Prusa. <sup>(107)</sup>

Gorgonius of Apollonias.

Phædrus of Heraclea.

Protopogenes of Serdica.

Festus of Marcianopolis.

Cecilianus of Carthage.

Alexander of Thessalonica.

Dacus of Macedonia.

Festus of Athens.

Marsyas of Eubœa.

Claudianus of Thessaly.

Domnus of Pannonia.

Nicasius of Divio. <sup>(109)</sup>

Theophilus of Gothia.

Cadmus of Bosphorus.

*Of Cyprus, Two.*

Gelasius of Salamis.

*Of Bithynia, Eleven.*

Georgius of Aprusas.

Euhethius of Adrianopolis.

Theophanes, Chorepiscopus.

Rufus of Cæsarea.

Eulalius, Chorepiscopus.

*Of Europe, One.*

*Of Dacia, Two.*

Marcus of Calabria.

*Of Mæsia, One.*

*Of Carthage, One.*

*Of Macedonia, One.*

*Of Dardania, Two.*

Budixæus of Trobon. <sup>(108)</sup>

*Of Achaia, Three.*

Strateges of Ephestia.

*Of Thessaly, One.*

*Of Pannonia, One.*

*Of Gallia, One.*

*Of Gothia, One.*

*Of Bosphorus, One.*

*Discussio Hispanica*

The names of the Bishops and of their cities end, which are in all 220, because the names of the western Bishops were not written. <sup>(110)</sup>



6. *Title of the Canons of Nice, from fol. 16.*

Ecclesiastical Canons of the great and holy Synod of 318 Bishops, which was assembled at Nicea, a city of Bithynia, and constituted those things which are written below.

(Here follow the Twenty Canons.)

7. *Colophon, from 150, a.*

There are contained in this book 193 canons which were drawn up in eight different Synods, and were translated from Greek into Syriac, carefully and clearly, in the city of Mabug, in the year 812 of Alexander.\*

8-9. *Fragments from No. 14526, fol. 38. (111)*

8. Again, a history of these Synods. Now the Synod of Nicea was assembled in the days of Constantine the Great; and its chiefs were Alexander, Archbishop of Alexandria; and in the place of the *papa* of Rome, Vinto and Vicentius, presbyters of Rome. . . .

9. Again: Now the Synod of Nicea was assembled because of the affairs of wicked Arius, who alienated the Son from the nature of the Father; and in that he was begotten of the Father, they called him 'made,' and 'a creature,' and (said) that he was not of the same nature as the Father.

10. *Canon 6 of Nice. (112)—On the primacy which belongs to distinguished cities.*

Let the ancient customs be kept in Egypt, and in Libya, and in Pentapolis, that the Bishop of Alexandria should have power over all these; because to him of Rome also, this custom obtains. And so also in Antioch, and in the other provinces, let the primacy be maintained in the churches. Now let this be everywhere known, that if a man should be made a bishop without the consent or permission of the Metropolitan, the great Synod determines, that he shall not be a bishop. But if two or three for their contentiousness should oppose an election common to all of them, when it is orderly, and according to the ecclesiastical canon, let the opinion of the majority obtain and stand.

11. *Canon 7 of Nice.—On the Bishop of Ælia: that is, Jerusalem.*

Because the custom and ancient tradition holds, that the Bishop of Jerusalem should be honoured; let him have the degree of his honour. Let there be also maintained for the Metropolitan his distinction.

12. *Colophon, 149 b.*

The end. Given in the month Thammuz, in the Consulship of Herculanus. (113)

\* *i. e.* in A. D. 501. This is doubtless the date of the Manuscript, which was 270 years old when it fell into the hands of 'the sinner Abraham,' by whom it was disfigured.

## NOTES.

(1) The expression, "summoning the Bishops from Ancyra to Nice," is remarkable, and would suggest that which was not the case, for neither the Bishops nor the Emperor were at Ancyra at the time. The words discussed in the next note lead us to infer that "from" is here used in the sense of "after." Perhaps the Fathers at Ancyra, not regarding their conclusions as final, adjourned with the intention of meeting there again; but Constantine overruled their decision for the reasons stated in his letter, and required the contemplated Council to be held at Nice in Bithynia. This view of the case invests the Ancyrene Synod with peculiar interest and importance; and I have, therefore placed in the supplement a list of those who were present, extracted from the same MS. The epistle will, perhaps, be not very satisfactory to those who maintain the exclusive right of the Pope to call a general council, and not much more so to such as believe his concurrence necessary. The sixth general council, it is true, affirmed that that of Nice was called by Constantine and Silvester, which is as worthy of credit as the declaration of the general council of Florence, that Silvester attended the Nicene assembly. Another copy of this letter is found in the add. MS. No. 14526.

(2) There is a curious passage in Athanasius which speaks of the Synod of Nice in this way, οἱ ἐν τῇ κατὰ Νίκαιαν μεγάλῃ συνόδῳ συνελθόντες ἐπίσκοποι, οὐκ ἄνευ θεοῦ βουλήσεως, συνεχώρησαν ἐν ἑτέρᾳ συνόδῳ τὰ τῆς προτέρας ἐξετάζεσθαι. He directly after speaks of this as an ἔθος παλαιόν, (Apol. c. Arianos 2. Sec. 22.) De Broglie, in his *L'Eglise et L'Empire Romain* (vol. 2, p. 428), asks, "When St. Athanasius says, 'That the bishops assembled in council at Nice declared with the counsel of God that the acts of a council can be re-examined in a later synod,' does he refer to a special decree of the Nicene Fathers which we have lost, or simply to the conduct which they had tacitly authorised by their example in submitting Arius to a new judgment, when he had been already condemned at Alexandria?" I think the words in Constantine's letter, taken in connection with the words last quoted from Athanasius, sufficiently explain that this was an ancient custom, and that if we had a full account of the Ancyrene synod, we should find that its members conformed to that custom by appealing to a future council, which, therefore, the emperor summons. The advocates of papal privileges have exhausted all their arts to prove that Constantine would not call a general council without the advice and concurrence of the Roman bishop. It has been supposed that if the circular letter convoking the Synod could be found, we should have incontrovertible proof that such was the case. But lo! the new discovered oracle is as dumb as all who were consulted before. There is not a sentence nor a word which would suggest the idea that the Roman see had any authority in the case. Constantine himself summons the council, fixes its place, determines its time, defines its character. He admits, it is true, the conclusion of the synod of Ancyra, and it would have been most strange if he had not; everybody saw the desirableness of a grand gathering to ascertain the universal mind of the Church in reference to the wretched heresy of Arius. This is all that is said as to why the Synod was convoked, so far as others are concerned. Constantine fixes upon Nicea, because it suited his own convenience, because it was a pleasant place, as everybody knew, and because he wished to have at the council the bishops of Italy and other parts of Europe! He does not deign even to allude to Silvester except in this general way, as one of the rest. This letter may be rejected, but whoso will impugn its genuineness will have to account for its existence, and to explain away its internal marks of genuineness. One thing is certain, Eusebius says the Emperor wrote to the Bishops, and it is also certain that we have here a letter purporting to be a letter to the bishops, and which we can prove existed in Greek in the century following that of the Nicene council.

(3) The Syriac expression accords with the Lat. *cæli temperies*. The agreeable climate of Nice is alluded to in ancient writers, and this peculiarity is mentioned as one of the principal reasons for holding the council there. Libanius calls it καλή Νίκαια. The Paschal Chronicle alludes to the improvements which Hadrian effected there. One old author says it might be considered as a model city on every account.

(4) The decree against the Arians may be found in Socrates (Eccles. Hist. 1. 6.) He puts at the end the clause with which the previous epistle concludes. The first word in the title appears to be incorrectly written for ܡܕܢܐ which is found in another copy. The word ܡܕܢܐ means to stop the mouth of any one, to silence.

(5) There is little difficulty respecting the year of this council, but the day of its opening is uncertain. The Syriac date, the 19th of Haziran, or the 13th of the Calends of July, corresponds with June 19th, 325. The council of Chalcedon refers it to June 19th, and that was most likely about the time.

(6) After the word Christ, a word equivalent to *μονογένης* is inserted in the MS. above the line, in a more recent hand. As the same word occurs so soon after in the sentence, and is not needed here, nor supported by the Greek, I have taken no notice of it in the translation.

(7) The creed of Constantinople (A.D. 381) follows that of Nice in the MS., and I have inserted it for the sake of comparison with the former. Why it was placed where it is in the MS. I know not. It altogether agrees with the Greek copies, and, of course, omits the *filioque* clause, which, as is well known, is of more recent date.

(8) That Corduba in Spain should be called a city of Italy, and Hosius, a bishop of Italy, is a palpable error of the Scribe who read ΘΗΣΙΤΑΛΙΑΣ for ΘΗΣΙΣΠΑΝΙΑΣ in his MS.

(9) Vito and Vincentius, although only presbyters, were reckoned among the Bishops, as subscribing for the Roman prelate.

(10) Many of the proper names of this list are incorrectly spelled. The names of places are generally written in the form of the Greek genitive, which has not been imitated in the translation.

(11) *Alphocraton*.—Evidently the same as Harpocraton. Alphocranon is more difficult. The Coptic has the same word, which is therefore, we may believe, genuine. The Latin lists read *Naucratis* and *Alfusia*. Athanasius mentions Harpocraton of Bubastis among the subscribers to the Council of Sardica, in 343. This would suggest that Alphocranon is another name for Bubastis. The situation of this place, and of Naucratis is known, but they were a considerable distance from each other, and would not be confounded together. It is not impossible that *Heliopolis* may be meant by the Latin *Alfusia*, and the Syriac and Coptic Alphocranon. Of course these are mere conjectures, and in this instance we have nothing else to bring. It should be observed, that Socrates makes Harpocraton Bishop of Cynon, but this throws no light upon the subject.

(12) *Cynon* or *Canon*, for genitive-plural *canum*, or *κυνῶν*, Cynopolis. The Coptic has *Koίς*.

(13) *Barathu*. Copt. and Lat. Pharbæthus, which is probably the place intended.

(14) *Thmuis*. Copt. Panau, *i.e.* Panopolis. The 2 Lat. agrees with the Syriac. The 1 Lat. has Ptemythis in Ethiopia or Abyssinia.

(15) *Tythatis*. Probably Tentyra, as 1 Lat. The Copt. reads Thmuis, and the 2 Lat. Tyticis. There was a place in Abyssinia called Tathis. Thoht or Taut was the Egyptian Hermes, and *Hermopolis* may be the place intended.

(16) *Ascedia*. Schedia or Scete.

(17) *Lycen*. Lycopolis. The Copt. reads Siut, which seems to be the vernacular name of the place. For the form Lycen, compare note 12 above.

(18) *Teuchilibya*. Copt. Teuchira. 1 Lat. Taucina. 2 Lat. Taneum. Perhaps Teuchira

is meant. Sacilibya is mentioned in the acts of a Carthaginian council, but this seems to stand for Clypea, or Kalibia, not far from Carthage.

(19) The Copt. has geographical divisions, but they do not always agree with the Syriac; neither are the number and order of names always the same.—Why the translator of the Coptic in Pitra's *Spicilegium Solesm.* has omitted the name of Alexander of Alexandria I know not, as it occurs in his text after the first three.

(20) *Samaria*. Samaria was also called Sebaste. Lat. Germanus of Neapolis. Neapolis, as is well known, was the ancient Shechem, and lay about seven miles south of Samaria.

(21) *Sebastiana*. Marius, Maximus, or Marinus, as he is variously termed, is placed uniformly at Sebaste (or Samaria).

(22) *Sebaste*, or *Sebastia*, as 2 Lat. How to distinguish this from the preceding I know not. Was there a second Sebaste in Palestine?

(23) *Sabinus*. 1 Lat. Cajanus. The same has Sabinus for Longinus, and Longinus for Peter, &c. in the lines which follow.

(24) *Zabulon*. Copt. Diodorus of *Basulon*.

(25) *Lydda*. Copt. *Dintia*.

(26) *Beishan*. Copt. and Lat. Scythopolis, the Greek name.

(27) *Aila*. Copt. *Ialon*. I suppose Aila at the head of the Aelanitic gulf is meant. In the Old Test. it is called Elath.

(28) *Æneas*. Copt. Ananias.

(29) *Hellanicus*. Copt. Hellaticus.

(30) *Berytus*. Copt. *Betos*, defectively written.

(31) *Thadmor*. Copt. and Lat. Palmyra, the Greek name.

(32) *Anatolius*. 1 Lat. Antonius. The same has Martinus for Marinus just before.

(33) *Alaso*. Lazo. Copt. Lazos. For Badonius it has Thadoneus. The Lat. vary. The Copt. here adds two names not in the Syr. nor Lat.

(34) *Theodotus*. Lat. Theodorus.

(35) *Ulpus*. The others have Alphius.

(36) *Bassianus*. So 1 Lat.; Copt. Sabianus; 2 Lat. Cassianus.

(37) *Mabug*. The others have the Greek name Hierapolis.

(38) *Solomon*. Copt. Salamias.

(39) *Papirius*. Copt. Perperius.

(40) *Doliche*. Copt. Perioche. Lat. as Syr.

(41) *Balanea*. Copt. Daneon. Lat. as Syr.

(42) *Palladius*. So 1 Lat.; Copt. Phalatus; 2 Lat. Bajadus.

(43) *Gerontius*. 1 Lat. Leontius.

(44) *Manicius*. Copt. Manicius of Epimia. 1 Lat. Mauricius of Epiphania. The Greeks called Hamath, Epiphania.

(45) *Arethan*. Arethusa, now called Resten or Rostan, on the Orontes.

(46) *Cyrrhus*, or Cyrus. Copt. Cyprus!

(47) *Gindara*. Called by Strabo Gindarus. Copt. very strangely, Cytalu.

(48) *Harba-Kedem*. Copt. Abogatanon. 1 Lat. Acoraba. 2 Lat. Arbocadamus. The true spelling of the name seems to be preserved in the Syriac. Acoraba or Acoraca is mentioned by Ptolemy, but in the other form the place appears to be unknown.

(49.) *Bassonius*. Copt. Balanus of Carbula. Gabala or Gabbala was the name of two places, one in Phœnicia and the other in Syria.

(50) *Cyrnon*. The other lists have Cyrrion.

(51) *Asbyntum*, or *Eabynton*. This is certainly Heshbon, called 'Εσεβών by the Septuagint, and 'Εσεβών by Eusebius. Ptolemy, lib. 5, cap. 17, calls it 'Εεβοίρα, or as we should probably read 'Εεβόρρα. The name is wanting in the Coptic, and the Latin have Burna and Jabruda!

The Syriac form seems to represent a genitive plural 'Εσβόντων, as Pityonta and Trapezunta farther on, (in the Syr. text) represent oblique cases of Pityus and Trapezus. It is singular that the Syriac translator does not adopt the Shemitic form here, according to his usual custom.

(52) *Barathena*. 2 Lat. Batanea. Ptolemy places Barathena in Arabia.

(53) *Nisibis*. Copt. Sirinos.

(54) *Birtha*. The other lists give Macedonopolis, which may have been a Greek name for the same place. Birtha stood on the Euphrates, south of Thapsacus, and is not to be confounded with another Birtha on the Tigris, to the south-east of Nineveh.

(55) *John of Persia*. Copt. Persa. Lat. Persis. The editor of the Coptic in Pitra's Spicilegium is much afraid lest this John should be regarded as a Bishop from Persia, and not as a Bishop of a city of Mesopotamia called Persa. The Syriac text might be literally rendered "from among the Persians," which is quite opposed to the view of the Coptic editor.

(56) *Neronias*. Copt. Erotianos.

(57) *Castabala*. Copt. Cataballon.

(58) *Flavias*. The Syriac is erroneously written Phyleas.

(59) *Mopsuestia*. In the text Mompuestia. 2 Lat. Manxiston.

(60) *Irenopolis*. 2 Lat. as Syr. 1 Lat. Hierapolis. The Coptic is defective.

(61) *Eupychius*. Copt. Eutychnus. Lat. as Syriac.

(62) *Erythrius*. So Copt. and 2 Lat. 1 Lat. Euphrasius.

(63) *Cybiatra*. Copt. Comana. See next note.

(64) *Comana*. Copt. Paulus of Spania. 2 Lat. Ambrosius of Comana. 1 Lat. as Syr.

(65) *Doron*. The others have Rhodon: an error in the Syriac pointing. The arrangement of the names, as well as the names themselves present in this part considerable diversity in the different lists.

(66) *Eulalius*. Copt. Eularius.

(67) *Satala*. Copt. Sadolon.

(68) *Aristacius*. Copt. Aristeus of Armenia. 1 Lat. Arsaphus of Sophene. 2 Lat. Helenus of Pontus.

(69) *Diospontum*. Copt. Arius of Armenia. 2 Lat. Aristecisus of Diospontum. 1 Lat. as Syr.

(70) *Helpidius of Comana*. See also in Cappadocia. Copt. Eurarius.

(71) *Trapezus*. Syr. Trapezunta. See note 51.

(72) *Pityus*. Syr. Pityonta. See note 51. For Stratophilus, the Copt. has Stratolius, and 2 Lat. Stacophilus.

(73) *Junopolis*, or *Ionopolis*. See Lucian, *Alex.* 58. 2 Lat. Neapolis.

(74) It is extraordinary that the Copt. and 1 Lat. here have Pancharius for Marcellus, and the 2 Lat. Macarius. Yet if any name can be called historical in connection with Ancyra at the time of the Nicene Council, it is that of Marcellus. This is another proof of the value of the Syriac text.

(75) *Tyana*. Copt. Tavia. 1 Lat. Tabia. 2 Lat. Pergamum. Tavian was in Galatia: Tyana in Cappadocia, in accordance with the Syriac.

(76) *Arcathius*, or *Erectheus*. For Gadineusia, the Copt. has Tmausont. 1 Lat. Platana. 2 Lat. Daumasia. I have no doubt we here have the Gammausa of Ptolemy, lib. 5, 2. A Cadamusa existed in Mauritania, but is not to be confounded with this, although sometimes written Gadamusa.

(77) *Ciæna*, or *Cina*. For Gorgonius the Copt. reads Corcosius.

(78) *Juliopolis*. Copt. Heliopolis.

(79) *Corycus*. In Lycia. The others read Cyzicus.

(80) *Menophantes*. Copt. Theophantes.

(81) *Eudion*, or *Odion*, for Orion, which is found in Copt. and 1 Lat. The ϣ and ζ are often confounded, even by Syriac writers.

(82) *Hypæpa*. In Lydia. Copt. Iemptson. 1 Lat. Popana. 2 Lat. Ypasia. The Syriac is correct, and confirms a conjecture long since made that Hypæpa was intended.

(83) *Macrinus*. Copt. Macarius of Elio. 1 Lat. Paulus of Andera (if this does not rather belong to the next.) 2 Lat. Marinus of Liolypontium! There is some doubt about the Syriac name, whether it should be Julia, or Julium, and I must leave its identification to others. If I could have seen sufficient reason, I should have supposed that this is Ilium, and that Ilium above is Elæa.

(84) *Sares*. Copt. Sarapas.

(85) *Tomasius*, or rather Etomasius. Copt. Hebdomasius. 1 Lat. Ethymasius. 2 Lat. Thomasius.

(86) *Baris*. 1 Lat. Pepera.

(87) *Florentius*. Copt. Brontius. For *Ferrea*, the Syr. imitates the Greek *σιδηρεία*.

(88) *Standum*. Copt. Tanton. 1 Lat. Standita. 2 Lat. as Syr. I am utterly at a loss in reference to this place. The modern name of Dia, a small island north of Crete, is Standia.

(89) *Sanis*. Copt. Synanton. 1 Lat. Sana. 2 Lat. Sanaum. Sanis is mentioned by Ptolemy.

(90) *Synnada*. Copt. Sanato. The Lat. are right.

(91) *Azani*. Copt. Osani. 2 Lat. Axia! 1 Lat. correctly as the Syriac. For Pisticius, the Copt. has Pistus. 1 Lat. Pisticus. 2 Lat. Pistinus.

(92) *Doryleum*. Copt. Athenasorus of Merineus. 1 Lat. as Syr. 2 Lat. Artemidorus of Dorium.

(93) *Hadrianopolis*. 2 Lat. Scoma.

(94) *Seleucia*. Copt. Sicion.

(95) *Uranicus*. Copt. Uranius; 1 Lat. Uranion of Selge.

(96) *Tarsicius*. Copt. Taracius.

(97) *Ampelada*. Copt. Alateus; 1 Lat. Amblada; 2 Lat. Adliada. One could scarcely conceive such blunders possible.

(98) *Papha*. Or Pappa. Copt. Pampon; 1 Lat. Paros; 2 Lat. Piapi. Ptolemy calls it Pappa.

(99) *Baris*. Copt. Beresia; 2 Lat. Theodorus of Barata.

(100) Before the name of Eudemus, the other lists insert the name of some Adon of Lycia, the same as they have done in not a few other places. Here I regret to say, the Copt. list breaks off, and we are left to the Latin which, as is well known, are exceedingly varied. So far I have seen every reason to prefer the Syriac Catalogue to all the rest. The 2 Lat. frequently agrees with it; the 1 Lat. still more so; and the Coptic, perhaps, most of all.

(101) *Verabon*. I cannot trace this name anywhere else. We might read it, perhaps, Eurabon, but this affords no clue. 2 Lat. has Siarbitanus.

(102) *Cibyra*. In Caria. There was another Cibyra in Cilicia.

(103) *Syëdra*, or *Sydre*.

(104) *Vesada*, or *Vasada*.

(105) *Parochia of Isauropolis*. Silvanus of Isauropolis is to be found above. The various uses of the word Parochia, or rather Paræchia, Gr. *παροικία*, may be gathered from Suicer's Thesaurus. It was employed to denote the church of a particular city, over which one bishop presided. Hence *παροικία Σμύρνης* was the church of Smyrna. The word seems also to have been applied to the chief or mother church of a city; in which sense it may here be understood, unless we take it to refer to the diocese, as it sometimes does.

(106) *Cium*. Or Cius.

(107) *Prusa*. To be distinguished from Aprusas just after. The second is Prusias, near Mount Olympus.

(108) *Trobon*. Another inexplicable name, except it refer to Ternobus or Trinabus in Mæsia, mentioned by Pachymeres, Chalcondylas, &c. Lat. Salonitanus, Triporum.

(109) *Divio*. This comes very near to the Syriac, and is the Latin name for Dijon: but compare the *Δουήωα* of Ptolemy, the modern Cahors, to which as well as to Dijon, Die and Digne, the Latin lists refer. M. de Broglie, in his recent work before referred to, adopts the opinion that Nicasius was bishop of Digne in Provence.

(110) The reason here assigned is the common one, but it is scarcely borne out by the facts. The names of several European bishops are actually found in the list. But what is most extraordinary is, that if we leave out the two *presbyters* from Rome, the actual number of episcopal signatures is two hundred and eighteen, and not three hundred and eighteen as almost universally stated. This singular difference of a hundred reminds us of the Septuagint Chronology. There may have been more present at the Council, as Eusebius himself gives about 250, and he knew something of it. But then, the names of not a few who are said to have been at Nice, are absent from this (and other) catalogues. Perhaps they were not there, as we are quite sure some were not, whose names are in the other catalogues, which bear the most palpable signs of having been tampered with. Even Pitra's editor exclaims, 'In cauda venenum: Provinciæ omnes, quarum catalogus clare incipit, in tenebris desinunt.' In other words, to serve a purpose names of places and of persons have been invented to make up the number. How unlikely that the names of such as were there should be omitted! But we may reply again: that such as we do not find here, omitted to subscribe, because they left before the business closed, or for some other strong reason. Each of these explanations may apply to some, but there is every probability that the Syriac translator omitted no names which he found in his copy. Indeed, he distinctly affirms as much by saying, that they were 220 in all; and accounts for the absence of the rest. He therefore believed that 318 fathers were present.

It is worth while to compare the explanation, "Because the names of the Western bishops were not written," with what the Emperor says in his circular letter. He fixes upon Nicea partly because he wishes to have there the bishops of Italy and the rest of Europe. Of course they were there, and yet they alone, or nearly so, are not represented in the lists! If they were present, why did they not subscribe more generally? If they were absent, whose authority did they confess in the Church?

As with the 318 of the Nicene council, so is it with the council of Chalcedon, with its fabulous twice 318 or 636 holy fathers: a list in our ancient MS. gives but 362. In the same way the 150 of Constantinople are reduced to 135, some of whom, as in the case of Chalcedon, were proxies. It is so with the smaller councils at Ancyra, Neocæsarea, Gangra, and Antioch, in the same volume; all give one result. The fact respecting Chalcedon is very significant, as the volume from which our extracts are made was translated from Syriac into Greek exactly half a century only after the council was held. It is a charitable supposition that the numbers invited have by inadvertence been put down for the numbers present.

(111) These brief notes are all that relate to the so-called "history" of the Nicene council. The title given to them shews how easily titles may mislead. The first of the two extracts is remarkable as calling Alexander of Alexandria one of the chiefs or heads of the council; the other, Silvester of Rome, being represented by his delegates. The MS. from which these are copied belongs to about the 7th century.

It is well known that the question of presidency at general councils is one of great importance, and it has been particularly asked who presided at the Council of Nice. The passage under consideration seems to assign it to Alexander, in accordance with what Socrates says in his Church History, 1, 9; but it must be admitted that neither is decisive.

(112) These two canons are given as specimens of the translation. It will be seen that they make no allusion to any superiority of the Roman see different from that of the others mentioned.

(113) Herculanius was one of the consuls in the year 452 A.D., and as such may be found in the Greek and Latin lists. The name of his colleague is spelt Parracius, Sporacius, Sphoracius, &c. Thammuz answered to our July, and commenced with the first new moon in the month.



## SUPPLEMENT.

The lists here printed are curious, and derived from the same MS. as the catalogue of the Nicene Fathers.

## BISHOPS WHO WERE ASSEMBLED AT THE SYNOD OF ANCYRA.

Vitalius of Antioch of Syria.	Eusiteles of Nicomedia of Bithynia.
Marcellus of Ancyra, Galatia.*	Heraclius of Zela of Armenia Major.*
Agricolus of Cæsarea, Cappadocia.	Peter of Iconium.
Lupus of Tarsus of Cilicia.	Nunechius of Laodicea of Phrygia.*
Basilus of Amas grmn Major ( <i>i. e. Amasea, what the letters g. r. m. n. are meant for, I cannot divine.</i> )	Sergianus of Antioch of Pisidia.
Philadelphus of Loliopolis of Galatia.* ( <i>Loliopolis, is called Juliopolis in the Nicene List.</i> )	Epidaurus of Perga of Pamphylia.
	Narcissus of Neronias.*

THOSE WHO WERE AT CÆSAREA. (*i. e. Neocæsarea, as it is called afterwards.*)

Vitalius of Antioch.	Longinus.*
Sanctus.	Germanus.*
Lupus of Tarsus.	Heraclius of Zela.*
Valentinus.	Gerontius.*
Leontius.*	Amphion.*
Narcissus of Neronias.*	Stephanus.*
Basilus of Amasea.	Saadus.
Dicasius.*	Salaminius.
Gregorius.*	Erythræus.*
Alphius (comp. Ulpius).*	Leontius.*

## THOSE WHO WERE AT GANGRA.

Eusebius.*	Bithynicus.
Ælianus.	Gregorius.*
Eugenius.*	Philetus.
Olympius.	Pappus.

Eulalius.\*  
 Hypatius.  
 Bassus.\*  
 Proæresius.

Eugenius.\*  
 Heraclius.\*  
 Basilus.

THOSE WHO WERE AT LAODICEA.

(*The commencement of this list is lost.*)

Of Palestine.

Moses of Castabala\* of Cilicia.  
 Manicius of Hamath of Syria.\*  
 Patricius.  
 Ætherius.  
 Jacob of Nisibis of Syria.\*  
 Agapius of Seleucia\* of Isauria.  
 Magnus of Damascus\* of Phœnicia.  
 Æneas of Accho of Phœnicia.\*  
 Anatolius of Emesa\* of Phœnicia.  
 Macedon of Mopsuestia\* of Cilicia.  
 Peter of Gindara of Syria.\*  
 Corion<sup>(\*)</sup> of Philadelphia.\*

Theodotus,\*

(Theodotus?)

Of various provinces :

Of Cœle Syria.

Of Phœnicia.

Of Palestine.

Of Arabia.

Of Mesopotamia.

Of Cilicia.

Of Isauria.

(\*) Called Cyrnon in Nicene list.

THOSE WHO WERE AT ANTIOCH.

Eusebius. (1)\*

Theodorus.

Theodorus.\*

Nicetas.\*

Macedonius.\*

Anatolius.\*

Taracondamantus.\*

Ætherius.\*

Alphæus (comp. Ulpus)

Mauricius.

Hesychius.\*

Manicius.\*

Theodotus.\*

Musæus.

Mucianus.

Magnus.\*

Agapius.\*

Archelaus.\*

Bassus.\*

Siricius.\*

<sup>1</sup> The separate declaration of his assent to the decisions of the Council follows this name, and a similar one comes after that of Theodorus.

\* The names marked with an asterisk are also in the Nicene list.

## ADDENDA.

*Pseudo-Athanasian and Nicene Creeds.*

It may not be uninteresting to some, if we append here a translation of two Creeds, the former professing to be by Athanasius, and the latter given as the Nicene Creed. They are from a Syriac MS. in the British Museum, No. 12,156, which was written in A.D. 562, and is the depository of many curious relics. The volume contains among other things the treatise of Timothy of Alexandria 'against the Council of Chalcedon,' which includes a large number of extracts from the Fathers. The so-called Creed of Athanasius bears evident marks of a Monophysite origin, and the so-called Nicene Creed is made out of the true Nicene and Constantinopolitan. As I am not aware of their existence elsewhere, \* I give them a place here, among the very few Syriac fragments which I have been able to discover referring to the Council of Nice.

*Creed of the blessed Athanasius, head of the bishops (Archbishop) of Alexandria, upon the divine incarnation of God the Word, which consents † to that of the holy Synod which was in Nice.*

We confess the Son of God, who before the worlds was eternally begotten; who in the end of the worlds was (born) of Mary in the flesh for our redemption, as the divine Apostle teacheth, saying, 'Now when the fulness of the time was come, God sent his Son who was (born) of a woman,' and he was Son of God and God in the Spirit, but Son of Man in the flesh. The one Son was not two natures, one which is to be worshipped, and another not to be worshipped, but one nature of God the Word, who became incarnate, and is with his flesh, to be worshipped with one worship: nor are there two Sons, one who is the Son of the true God and to be worshipped, but the other from Mary, the Son of Man, and not to be worshipped, being Son of God by grace as men also are: but he who was of God, and God as I said, is at once Son of God and God; and he was not another who was also born of Mary in the flesh in the last days. As also the angel said to Mary mother of God, when she asked, 'How shall this be, for I know not a man?'—'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore that Holy One who shall be born of thee shall be called the Son of God.' He therefore that was born of the Virgin Mary was by nature Son of God and the true God, and not by grace and communication. In the flesh alone, he that was of Mary was Son of Man, but in the Spirit he was both Son of God and God, who bore our sufferings, as it is written, 'Christ suffered for us in the flesh;' and again, 'For he that spared not his own Son, but gave him up for us all.' For he continued impassible and immutable in the divinity, as it is said by the prophet, 'I am God and I change not,' who died our death in the flesh for our sins, that he might remove death by death for us, as the Apostle saith, 'Death is swallowed up in victory. O Death, where is thy victory? O Grave, where is thy sting?' And again, 'Christ died for our sins according to the Scriptures.' Now he continued incomprehensible and immortal in death, in the divinity, according to the impassible power of the Father, as Peter saith, 'It was not possible that he should be holden of death.' And he ascended to heaven and sitteth at the right hand of the Father, according to his flesh (viz.), that of the Word, which went up from earth, as was said by David, 'The Lord said unto my Lord, Sit thou on my right hand,' which is affirmed of our Lord both by him and by the Apostles. Now in the Divinity he is infinite, and every place is limited by him.

\* Except part of the Athanasian, in No. 14,533, among the same MSS.

† Or, who consented.

With the Father who is eternal he is a son of eternity (= eternal), according to the paternal power which is ineffable, according to the teacher Paul, 'Christ the power of God, and Christ the wisdom of God.' And he cometh, being Son of God and God as is confessed, that he may judge the living and the dead, as the Apostle saith, 'Who shall judge the hidden things of darkness, and reveal the thoughts of the hearts: and he shall render glory and contempt to every man as becometh him.'

Now if a man teach other than these things from the divine Scriptures, saying that the Son of God is one, and the Son of Man who was of Mary is another who was made a son by grace as we are; so that there are two Sons, one by nature Son of God, who was of God, and one by grace, the Son of Man who was of Mary; or if a man say that the flesh of our Lord is from above, and not of the Virgin Mary; or that the Divinity partook of the flesh, or was confounded or commuted with it; or that the divinity of the Son was passible; or that the flesh of our Lord is not to be worshipped, inasmuch as it is that of the Son of Man, and is not to be worshipped as being the flesh of our Lord and our God: such a one the Holy and Catholic church anathematizes, since the divine Apostle enjoins it, saying, 'If a man preach to you other than ye have received, let him be anathema.'

*Confession of Faith of the great and holy Synod of 318 blessed Fathers at Nice.*

We believe in one God the Father Almighty, Maker of heaven and of earth, and of all things visible and invisible:

And in one Lord Jesus Christ the Son of God, who was begotten of the Father, the only begotten. Now he is of the Substance of the Father; God of God; Light of Light; Very God of Very God; who was begotten and not made; of the same substance as the Father; by whom all things were made which are in heaven and which are on earth; who for us men and for our redemption, came down and became incarnate, and became man, and suffered, and rose the third day: and he ascended to heaven, and shall come to judge the living and the dead:

And in the Holy Ghost.

Now those who say that once he was not, and that he was not before he was begotten, or that he was from nothing, or say that he was of another substance or essence, or that the Son of God was mutable or changeable; these the Catholic and Apostolic Church anathematizes.

*This which is one and alone was constituted against the Arians.*



















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